ROSS ROADS

LUME XXXI MAY, 1953 NUMBER 4

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

ST. FRANCIS of Assisi once stepped down into the cloister of his monastery and, laying his hand on the shoulder of a young monk, said: *"Brother, let us go down into the town and preach."* So they went forth, the venerable father and the young man. They conversed as they went. Down the principal streets, through lovely alleys and lanes, they went and finally found themselves at the monastery again. Said the young monk, *"Father, when shall we begin to preach?"* Replied St. Francis: *"My child, we have been preaching; we were preaching while we were walking. We have been seen—looked at; our behaviour has been remarked; and so we have delivered a morning sermon. Ay! my son, it is no use that we walk anywhere to preach unless we preach as we walk!"*

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

Honorary President: The Rt. Rev. Wm. F. Lewis, Bishop of Nevada
President: The Rev. J. Ethan Allen, Thiensville, Wis.
1st Vice-President: Rev. Lloyd DeLaney, Lakefield, Ontario
2nd Vice-President: Rt. Rev. Stephen Bayne, Bishop of Olympia
Recording Secretary: Mrs. John Philbrick, Parkville, Mo.

BOARD OF DIRECTORS

Term expires 1956: The Rev. William Davidson
The Rev. Wm. B. Spofford, Jr.

Term expires 1957: The Rev. Herman Anker
The Rev. Lloyd Delaney

Term expires 1958: The Rev. John Philbrock
The Rev. Fred Smyithe

SECRETARIAL AND MEMBERSHIP OFFICE

National Town-Country Church Institute, Rt. 3—Box 371, Parkville, Mo
Miss Constance Vulliamy, Treas.

EDITORIAL OFFICE

Western Extension Center, St. Luke's Vicarage, Weiser, Idaho

The annual dues of the Rural Workers' Fellowship are $3.00 per year. All members will receive CROSSROADS, and such material as a newsletter, the Prayer Cycle and special bulletins, which the Board of Directors may choose to publish and mail.

CROSSROADS is published quarterly by the Rural Workers' Fellowship of the Episcopal Church, Inc., at 120 St. Louis, Fort Worth, Texas. Editorial office, care of the Rev. W. B. Spofford, Jr., Weiser, Idaho. Members of the Rural Workers' Fellowship of the Episcopal Church subscribe to CROSSROADS in connection with the payment of their dues of $3.00, of which $1.00 is for a year's subscription to the publication.
Postmaster: Return undeliverable copies under label to 120 St. Louis, Fort Worth Texas.

Entered as second class matter at the Post Office at Fort Worth, Texas, August 27, 1952, under the act of March 3, 1897.

Printed in U.S.A.

The President's Message

Rogationtide, 1956

It would seem that my best service to you at this time is to give e membership of the Fellowship a brief summary of certain projects, th regard to which a fairly consistent correspondence has been main- ned.

I would mention first the work which Lloyd Delaney of Lakefield, ntario, has been doing as first vice-president. He has been able to cure a considerable amount of cooperation from various quarters with e result that he has built up quite a list of provincial and diocesan presentatives, a list of which will be found appended to this Message. oyd's efforts were brought to a temporary halt, several weeks ago, due a serious illness. However, with a complete return to good health, it hoped that he will be able to further expand the frontiers of the llowship in the Church of Canada.

Max Brown, as a member of the promotion committee, has interested mself in the production of a suggest promotion folder, which is now ing studied by the members of the board, and which will be given a rial" run at the forth-coming Fifth Province Seminar. Likewise, Max s produced two large posters for display purposes, which also will be own at the Seminar.

Several weeks ago, Dargan Butt of Seabury-Western Seminary gladly cepted the chairmanship of a committee to produce a realistic and helpful ogram involving literature in the town-and-country field. The planning in the early stages: however, Dargan, Norman Foote and myself will meeting some time in May to work on this program and, likewise, to scuss further the plans for the Cochel Memorial, to be established at anridge. It is hoped that something quite definite might be agreed on shortly, referred to the board, and then publicized to the membership.

Herman Anker is still waiting to place the order for the member- ip pins.

—James Ethan Allen

—oOo—

W. Macneile Dixon said: Every man desires to be his own architect and e creator of his own design, the sentimentalist himself among the rest. nd the last and greatest insult you can offer to the human race is to gard it as a herd of cattle to be driven to your selected pasture. You eprive the individual of his last rag of self-respect, the most precious his possessions, himself.

Church of Canada Provincial and Diocesan Representatives

Ecclesiastical Province of Canada (Maritimes):

Provincial representatives: Rev. Philip Jefferson, Ship Harbour, N.

Dioceses:

Nova Scotia: Rev. C. R. Elliott, Bridgetown, N. S.

Frederickton: Rev. George Akerley, Upham, King's County, N. B.

Quebec: Rev. Canon Wm. C. Dunn, Box 209, Cookshire, Quebec.

Montreal: Rev. W. J. White, Bedford, Quebec.

(Newfoundland—unreported).

Ecclesiastical Province of Ontario:

Provincial representative: Rev. Allan N. Neild, Ailsa Craig, Ont.

Dioceses:

Ottawa: Rev. J. Truman, Balderson, Ont.

Ontario: Rev. John Hart, Frankville, Ont.

Toronto: Rev. J. Paterson-Smyth, Norwood, Ont.

Niagara: Rev. R. E. Porritt, Campbellville, Ont.

Huron: Rev. Maurice Farr, 215 Epworth Ave., London, Ont.

Algoma: Rev. C. Noble, R.R. 1, Sault Ste. Marie, Ont.

Ecclesiastical Province of Rupert's Land:

Archbishop Barfoot said he would have a Provincial Representative a pointed at the Provincial synod in February. I have not heard further.

Ecclesiastical Province of British Columbia:

Nominations, etc., sent but no response as yet.

Respectively submitted,
Lloyd Delaney,
1st Vice-President, R.W.F.

—oOo—

The Motto of Orlando reads: I will chide no one in the world exce myself, against whom I know most faults.

—oOo—

In *The Perennial Philosopher,* Aldous Huxley discusses the proble of power in this way: "In actual practice how many great men have ev fulfilled, or are ever likely to fulfill, the conditions which alone rend power innocuous to the ruler as well as to the ruled? Obviously, ve few. Except by saints, the problem of power is finally insoluble. B since genuine self-government is possible only in very small group societies on a national or super-national scale will always be ruled b oligarchial minorities whose members come to power because they ha a lust for power. This means that the problem of power will always aris and, since it cannot be solved except by people like Francois de Sale will always make trouble. And this, in its turn, means that we canno expect the large-scale societies of the future to be much better than wer the societies of the past during the brief periods when they were at thei best."

Social Science

IN TRAINING RURAL MINISTERS

(Part Two)
by
DR. SAMUEL W. BLIZZARD

Evaluation of Seminary Training

How do these rural ministers evaluate their seminary training? Since minister is oriented as a person who is a believer, scholar, and practiner, a convenient and meaningful way to report their evaluation of eir seminary training is to focus in turn on each of these orientations.

Spiritual Life and Personal Maturity

Some ministers felt that the seminary could have prepared them be a better minister through a more constructive and purposive proam centered in the student's person. There is a concern for the seminary dent's spiritual life and his evangelical zeal. For example, every hth minister felt the devotional life of the seminary community was s helpful than it should be. Closely related to this need is that of re training in evangelism. Every eighth minister was concerned about seminary training in relation to his sense of mission, and his ability bring others to Christ.

There is also a concern that students be given counsel in the emonal resilience that the ministry will require of them. Seven per cent the ministers felt that seminaries should give greater emphasis to aiding e student in the development of maturity in his emotional life. An inois clergyman who is ministering in the rural area feels strongly that a minister knows himself and how to apply the Gospel to his own e, then he will be an effective pastor . . . More help (should be given) the minister as an individual!!!". Or to use the words of a Wyoming formant, seminaries should "help (students) to understand themselves d others so they may counsel rather than direct, become a guide, not judge or commander." One man, a graduate of a mid-western seminary, ggested that "a thorough personal analysis would greatly enhance the stor's work."

Rural minister practitioners stress the function of clergymen's perality and of his understanding of people in making the Gospel effctive in the parish. "Ministers succeed or fail as local ministers," acrding to one minister whose church is typical of those served by men the rural panel, "not on their ability to preach, nor on their knowledge history; not on their Biblical understanding, nor any of the scholarly tters, but on their ability to effectively communicate a Christian con-

Note: This is the concluding part of Dr. Blizzard's report on his large research project which he ially reported on at the National Convocation of Town-Country in Springfield, Mass., in October 1955.)

cern for people. This is more a matter of personality than a matter training." To this may be added the opinion reflected in this quotati from a clergyman who holds a high doctrine of the church: "He mu learn to understand and interpret his work in the building of the Kin dom, not simply in theological terms but more specifically in terms the . . . adjustment . . . of individuals in the midst of their work-a-d lives."

Other rural ministers would advise seminary professors to "tea the student to reach people where they are rather than to superimpo a plan for the church as they find it." Or, "young clergymen need to kn that they minister to people, not churches. They must have an und standing that the people are to be led rather than ordered about." O informant advises: "more attention should be given to an understandi of man himself so that the minister will be more effective in evangelis preaching, and pastoral care."

The inter-personal relations of a minister are seen by the rural cle to be of paramount importance. One alumnus who shepherds a Pen sylvania congregation suggests tersely, "be sure (seminary students) lea to love people." The concern of an Arkansas minister is expressed wh he confessed, "I feel completely inadequate in the matter of being a to meet the individual need of the parishioner." Another minister w serves a large church observed that "it is one thing to know *what* y preach and another thing to know to *whom* you preach." Thinking the counselling situation an informant from Michigan comments, "o must know how . . . and why people do as they do before he c understandingly help them to fullest extent." Another informant w does the work of a lay professional worker, a secretary, and a janitor well as the ministerial work in his church, speaks of "the ability to und stand people's real needs and to draw out their problems in order help them see and solve them." In a similar vein another minister wh church budget is above the average wants to know "how to get alo with people, how to understand why they do as they do, (and) how help them to make plans."

The Content Disciplines

Training of the minister as a scholar in religion centers on t content disciplines. How do these rural ministers evaluate their semina training in the traditional disciplines (Bible and biblical literature, chur history, and theology) and in the non-traditional disciplines (communi tive sciences — speech, writing, etc. — or the science of social behavior On the basis of a felt need for more or additional training their reactio to the traditional content studies in the seminary were analyzed. T need for more church history was mentioned least, and their felt ne for more biblical studies was mentioned by every fourth rural ministeri informant. Frequently, this need was associated with its value in serm preparation and preaching. In this connection, only one person in s felt the need for more training in the communicative sciences (speec writing, etc.).

Of the five content fields the need for additional substantive training was mentioned from least needed to most needed in the following order: historical (7 per cent), theological (12 per cent), communicative (17 per cent), Biblical (24 per cent), behavioral (41 per cent). Among the content areas, the greatest felt need was for further training in the sciences of social behavior. Two out of every five rural ministers thought that their ministry would be more effective if they had had more sociology, psychology and anthropology in the seminary.

Rural Ministers as Practitioners

As they reflect on their training, rural ministers are concerned about relating seminary studies to the needs of students as prospective practitioners in the parish. This concern is expressed in four ways. *First,* they are concerned about the ability of all seminary professors to think and teach in terms of the parish minister's situation. One-third of these rural informants felt that there should be a greater emphasis on the minister as a practitioner of religion. This is related to all areas of content teaching in the seminary and is not a request for more courses in "practical theology." It is related to a desire that professors have more appreciative understanding of the parish ministers as both scholar and practitioner. One way of underlining the importance of this in all seminary teaching was the suggestion that professors spend sabbatical years in the parish rather than in academic environment.

Rural clergymen feel (as one informant from the wheat area puts it) that "we need in today's minister a combination of scholar, thinker and man who is in touch with things as they are, who is motivated by an all-consuming love for people because they are God's redeemed." The concern of this minister is reinforced by another from the Southwest who said, "Too often the emphasis (in the seminary) seems to be that of attaining certain scholastic ratings; or the informant who, having been a language major in college, reported, "I find myself wondering if the seminary is not top heavy with scholarship." These quoted remarks are not intended to depreciate scholarship but to focus it in relation to the practitioner orientation. A minister who was a systematic theology major in seminary expressed it by saying, "I believe in a well trained ministry but a little less demand on the requirements for a scholastic degree and more on what the (minister) has to face as a pastor, and not as a theologian, would be better for the church." It is the integration of the scholastic and the practical that is desired. Looking back one alumnus of a well-known seminary writes, "A school as excellent as (my alma mater) in intellectual matters ought to try extra hard to balance with practical courses which are on a par in excellence with the background intellectual courses. The aim ought to be primarily not to train teachers and scholars . . . but the main emphasis should be on training pastors." Ministers who share this point of view state that, the church must develop its theological schools in relation to the actual daily life of the church and her people. Otherwise theological education is too much of an abstraction." The concern of many seminary alumni

may be expressed this way: "Seminaries are letting too many 'necessary' items for ministers wait for the candidates to learn the hard way in the parish if they ever do." A man in the non-confessional traditional feels "it is not enough to pass it by saying that any man with the normal ability to adjust will succeed in the rural church field." A man in the confessional tradition is of the opinion that "book learning is essential but an opportunity to work out problems that pastors face, while still in seminary, would help to bridge the confusion that is often present in the first years of one's ministry." These men want prospective ministers to be trained in the practitioner orientation during their seminary experience.

Rural ministers have an intense desire that theological training be oriented to the life of the practitioner in the parish and they are critical of the seminaries when they fail to provide instruction in the context of the local parish. These ministers have clearly stated the concern of many clergy in the countryside. They feel that "the seminary stresses perfection in too many areas of work. No minister, or few, can ever hope to do all the things the seminary teaches him he must do. There should be more careful analysis of the minister's job. Too many of us are just like Topsy: "We just growed up by trial and error". "Young clergymen are not given much practical help about visiting the sick, talking to incurables, counselling juvenile delinquents and parents, repairing broken homes, providing backbone for alcoholics, and patience for nagging housewives." "The common problem areas of any parish are not anticipated or discussed sufficiently. Work with people, as individuals, pretty much passed, left to common sense judgments. Should be some specific help provided. Community patterns and particularly the way community patterns change and why; this is a woefully neglected field . . . Always remember your (seminary professor) task is to prepare a young idealistic but unrealistic man to serve his tough, realistic, confirmed placement brethren . . . He needs methods and techniques as well as doctrinal knowledge. He needs to be down to earth and practical always in his approach. He must be ready to deal with people where they are in their situation. He must learn to understand and interpret his work in the building of the Kingdom of God, not simply in theological terms, but more specifically in terms of the happiness and adjustment and peace of mind of individuals in the midst of their work-a-day lives. You as the teacher must help prepare the minister to deal with the many uncompromising, amoral forces of a given community and the many antagonistic elements and individuals, outside the church. He must be taught how to fit his life and work into the community picture in a realistic, sympathetic, *yet redeeming* way."

Second, they are concerned that the sciences of social behaviour be taught by competent scholars who can integrate their social science understandings with their ability to function in the every-day-world of the parish.

"Today's minister," to quote a Southern informant, "may well be

good scholar of the past but his knowledge of the present and the nds of the present is of paramount importance." To this may be added opinion of a graduate of a conservative seminary who felt that "with- an understanding of social science the minister could become very nfused in this complex society." Recognizing the complexity of rural iety and the variability in rural culture this comment was made by a ncerned minister (a seminary Bible major) who said, "some of our stors come out of (seminary) just about as provincial in their thinking they went in."

Speaking on the basis of his experience in a large church a rural minis- advises: "Know more about the community, the life lived in face-to- e interaction, and see the real nature of religion in the web of inter- ion and see the need for ethical presentation in those terms."

To sharply focus attention on the need that prospective ministers ve for substantive and practical training in the sciences of social be- vior is a matter of problem definition. This is the problem of the ral minister; he needs to be better prepared to be an effective actor human situation. The solution of the problem through seminary teach- g is a task that is less easily accomplished. The application of social ences knowledge to the ideological orientation and the practical situa- n in the parish requires imagination and ingenuity. To teach sociology psychology in a liberal arts college is a much different assignment an teaching these subjects in a theological seminary. For the liberal s student to know the types of disturbed persons is one thing, but r the minister to function in relation to a Sunday School teacher who s emotional problems is another matter. Explaining the table of or- nization in a bureaucracy to a college senior is one teaching prob- m, but explaining it to a minister when it involves board secretaries, nevolence budget quotes, and missionary promotion in the local church a different teaching problem. The college student is not an actor in e bureaucratic organizations. The minister is!! His effectiveness as a ergyman is involved. What denominational board secretaries think of s cooperation colors the situation. It is not an abstract academic mat- r. The benevolence giving of a local church becomes a matter of cord. Decisions regarding a future call to another parish may be in- uenced by whether or not the minister and his church met or did not eet a benevolence quota. These are dynamic questions involving real ople (actors) and real situations.

Training for Roles

Third, the training needs that are related to specific areas of practice the parish vary with the role that is being played. The preacher, acher, and liturgist roles have traditionally been more clearly defined d formalized. The roles of administrator, organizer and counsellor are creasingly being more clearly defined and formalized. Among the prac- ioner roles, seminary teaching design to prepare parish ministers to lfill the role of counsellor (and/or caller) is most frequently felt be inadequate. Every other parish minister expressed a need for more

adequate training in counselling and parish calling (particularly on th sick, the disturbed, and those anticipating marriage). Almost as man (42 per cent) felt that the seminary had not trained them adequately a administrators and/or organizers. Inadequate training in the tradition roles was mentioned much less frequently: teacher (20 per cent), preache (16 per cent), and liturgist (14 per cent). By comparison, a felt nee for more training in the non-traditional roles (counsellor and/or calle administrator, organizer) was mentioned two to three times more ofte than in the case of the traditional roles of preacher, teacher, and liturgist.

H. H. Farmer, in his Lyman Beecher Lectures, dramatized that th minister lives in two worlds — the world of ideas and "the world o people." It is evident that the areas of inadequacy in the training ar in the world of people rather than in the world of ideas. More par ticularly the inadequacies are most evident when the minister is fulfil ing a role in a group situation rather than in an audience situation. Th preacher and liturgist roles are largely played before a congregation. Th minister is related to the congregation in this situation as an actor t to an audience. In a more limited way this is also true when the rur minister is teaching an adult Bible class or some other specific playin of the teacher role. The role expectancies that focus on the minister a pastor (counsellor), administration and organized, however require hi to interact as a group member. The counsellor (minister) and counselle (parishioner) are an interacting group. The parish administrator spend much time interacting with committees or with staff members. Th minister organizer is constantly in intragroup or intergroup situation where decisions are molded and persons come into conflict as values cla and goals are achieved.

The crucial need for training the world of people may be illustrate by how troublesome a role it is for many ministers. In the administra tion of a local parish there are problems the solution of which requi something more than a thorough knowledge of church policy, helpf as this is. More than one clergyman has stumbled on "the silent six." As one of the northeastern rural ministers cooperating in this research re ports: "There are places where the pastor is taken unawares by a churc council gang." Insights that social science have given us about powe groups may not solve the problem in a local church, but knowledge abou the functioning of these structures will help him understand and adju to the "silent six."

Fourth, the place of supervised experience in developing the practi tioner's point of view was also stressed. To be specific, one-third o those whose opinions we are reporting felt that seminary students shoul have more supervised field work and experience in church work out side of the seminary. Included in this group are those who favor a sum mer internship (with adequate supervision and interpretation) in industr and agriculture or clinical training in a hospital. Some felt that nee for developing the practitioner's orientation could best be done throug an intern year in addition to an intern summer.

Theology in a Rural Culture

The rural minister has been portrayed as a spiritually committed, eologically oriented practitioner of religion. Does a response on his rt to the changed rural life in America mean that he may need to have newer understanding of an appreciation for his theology? A thought- answer would require that it be recognized that the farmers' under- nding of science has changed and that science has changed the way farms. Certainly the apologetic for Christianity will differ today from at which was adequate before science became so integral a part of the ricultural way of life. It will also be recognized that producting for rplus and selling on a nation wide (or world wide) market for cash r credit) raises different ethical issues than were raised when farmers sed crops largely for their own consumption. Face to face bartering th the local general store keeper is a different process from contracting th a chain of canning factories or selling for export through an agent e has never met. The rural minister will wish to examine the relevance his theology and the ethical implications of it with care if he visualizes as speaking to the spiritual needs of a mid-twentieth century rural merica with pertinence and power.

The minister who has a parish in rural America in this decade must ve a sophisticated knowledge of the theology. He will be expected know the Bible with an intimacy that includes an acquaintance with e most obscure biblical personage. He will be expected to know church story so that he can explain why Lutherans are Lutheran, or Methodists e Methodists. He will also be expected to know what mechanization is ing to change rural life in America.

However, these matters of knowledge are not ends in themselves. they are the minister may be living in a world of theological or ciological fantasy. Theological and sociological knowledge must be lated to an end — a dynamic parish situation, a community of believers. ne rural minister is a practitioner as well as a scholar of religion. The ture rural minister should be prepared to play the roles of the practi- oner and live in a world of real people and groups. This is not to dis- unt the thoroughness of his scholarly preparation. Rather it is to under- ne the importance of combining the scholar and the practitioner for an ffective rural ministry. The minister will want to be prepared to live an expert in the world of people as well as the world of ideas. In short, e rural ministry is a profession to be practiced, and the practice of it quires a lot of faith, a lot of knowledge, and a lot of role skills in a ide variety of fields.

—oOo—

Matthew Arnold wrote: We would have inward peace,
Yet will not look within;
We would have misery cease,
Yet will not cease from sin;
We want all pleasant ends,
But will use no harsh means.

The Good Rancher

by

CHANDLER N. STERLING

"I am the Good Rancher. The Good Rancher spends his life tak ing care of the stock. But he that is the hired man, who does not ow the stock, sees the storm coming and runs for the ranch house an leaves the herd. The storm comes upon the herd and they are scattered The hired man runs because he does not care for the herd, for the don't belong to him.

"I am the Good Rancher and know my stock, and I am known b then, as the Father Rancher knows me and I know Him, and I spend m life on them.

"There are other herds in other pastures. Them also I must brin into the corral. They shall hear my call and know my voice. And the shall be one herd and one rancher." (St. John 10:11-16 (adapted.)

The Church can't very well talk to cattleman about sheep and expe them to listen, so on this Second Sunday after Easter, when the Gosp for the day is about sheep and shepherds, we will fix it up a little b so that it will make sense for us, too.

We are now in the midst of calving season, and we are busy da and night taking care of newborn calves, and helping with the birth and receiving the newcomers into the herd, or into the family. Wel this corresponds in the Church to being baptized.

Quite often you have to save the calf from drowning, as it wer by getting the membrane sac off when it doesn't break by itself. Othe wise the calf would die. Baptism is something like that, even to th drowning part. When a person wishes to be baptized by immersion h actually surrenders himself to some one else, and trusts that person to sav him from drowning.

In baptism we simply surrender our lives to God. When the pe son is a baby he usually cries when he is being baptized. The ca starts to bawl, too, when you are making sure that he will become member of the herd. That's the way he gets to belong. Baptism being born into God's herd, and it usually takes a priest's help to do th too, and bring the child into the family of God.

Branding time is coming up in about a month or so. You will b bringing the calves and their mothers in from pastures to the corral s that the youngsters can be branded with your initials or ranch brand. Th Church does the same sort of thing at Confirmation. All those who hav not been branded are brought into the corral where they receive th laying on of hands.

The Church does not use a hot iron but God uses the hand of th bishop to mark each person on the forehead with the sign of the cross

Reprinted with permission from the Living Church of May 2, 1954, this article by the rector of Grac Church, Chadron, Neb., is a provocative interpretation of the Gospel for the 2nd Sunday after Easter— Good Shepherd Sunday.

they have the mark of the Good Rancher on them so that if they get lost they can be returned.

Then the hired hands lead the calves and their mothers out to pasture for the summer, where they are pretty much on their own. But that isn't the end of your care for them. You don't expect them to grow strong and fat and healthy just on the range grass alone. Every day you take range cake filled with vitamins out to them to insure their maturity.

The Church tends to her children in somewhat the same way. She provides the additional or supplementary diet called the Holy Communion. This sacramental range-cake "tones up" the child of God. The Church's hired hands, or priests, do this for the Good Rancher as He has told them to do whenever they get a group of them together. "Feed the herd," the Good Rancher said.

Where do the herd go to get their range cake? Sometimes to a field trough, or sometimes they just scramble for it behind the jeep as you drive along. Where do God's children get the spiritual vitamin supplement? Why, at the altar rail, the Good Rancher's trough, of course.

When God's children get sick the Church takes care of them by the laying on of hands for healing and by the use of medicine, too. Well you do pretty much the same with your herd. It seems to me that you are forever giving them shots and giving them your careful supervision, sometimes bringing the sick ones in real close to the ranch house where they can get better care. So does the Church in her care for you.

Have you ever seen a hole in a fence that was too small for a calf to get through? There isn't any such thing. What happens when you find some of your herd have strayed out of the pasture on the highway? You go and get them and restore them to the herd, and mend the fence. So does the Church, through the sacrament of forgiveness, bring back, restore, and forgive the lost.

The Church goes the rancher one better though, for she instructs the child of God how to recognize the hole in the fence and how to avoid it. She does so in counsel to her children. Some are wise enough to accept the counsel. Others break out again, and then the hired man of the Good Rancher goes out again to restore them, return them to that pasture, and start them again.

Actually, of course, by returning to the pasture the calf is being restored to a better kind of freedom. So, too, is the erring child of God restored to a better kind of freedom within the pasture, the Church.

You see, the pasture is the Church. The corral is the church building. We are brought back in the corral for special care and then turned out to pasture again. In the church building the Good Rancher likes to have us spend a short time regularly and then He turns us back out in better condition to take the harder life out in the pasture.

The Good Rancher sees to it that His children have the care they need. He sends hired hands, or bishops, priests and deacons, into the corrals and pasture to tend them, just the same as ranchers send help to their herds.

Garden Religion

by
LEIGH R. URBAN

GARDENING is the traditional avocation of the ministry. For t servant of God has long since discovered, while gardening, the sac mental character of nature. The processes of life reveal spiritual si nificance, and the rational withdraws at the advent of the mystical. some one said long ago, "The good God has seen to it that the garde does most of his work upon his knees. From the knees one is best u lifted, going easily from cabbages to clouds, from cutworms to cherubi In modern America gardening has been somewhat supplemented by go Golf has its thrills. But golf is the characteristic sport of a mechani age. You exert physical force to drive a sphere of inanimate matter a straight line from tee to cup; you measure yardage; you count stroke and after you have sunk the ball in the cup you take it out and sta over again. Eighteen repetitions. In the end all you have to show is series of figures on a card and perhaps despair in your heart. That d scribes much of our life in this mechanistic age: force, statistics, despa But to get one's hands into the good earth and help living things to gr and reach the ecstasy of bloom is to become a humble partner with G in his creative activity.

A visitor leaned over the fence and said to the gardener, so the sto runs, "What a lovely garden you and God have made." Came the rep "You should have seen what it was like when God did it by himself The suggested picture of a formless tangle of wild flowers and wee of rotting vegetation and stones, was no compliment to God. The g dener was a thorough-going humanist, emphasizing his own achievemen and pushing God into the background. But the visitor might have r sponded, "Ye should see what it would be like if you did it by you self." The attempt to picture a garden without God, without the Go given soil and sun and rain, without the mysterious life-forces in se and root, reveals the impotence of man without God. To watch wi understanding heart the hard, dry seed experience the miracle of germin tion, or to watch the perennials push up through the soil in early spri and put forth leaf and bud and then bloom whose beauty is beyond o highest art is to bring one in spirit to his knees.

The first article in the gardener's creed is: "I believe in the ceas lessly creating God who, out of his own fulness, creates ever more high developed life through a series of evolving forms, ever reaching out towar perfection." In the presence of this mystery the gardener experiences soul-humbling awe and wonder. And he comes to see sin, not so muc as transgression of divine law, but as that which injures or destroys th

In 1949, Mr. Urban, a retired priest of the diocese of Western Massachusetts, did a series for Th Witness entitled Garden Religion. From time to time, we will publish sections of this series by per mission of the Witness.

e which God in his love creates and which prevents the flowering of man personality. Economic exploitation and war are hideous forms of n, of destroying what God creates. Compared with them drunkenness d sex vagaries are but peccadillos.

A second article of the gardener's creed is: "I believe in the beauty God, revealed in all creation from the simplest flower to the perfect iritual beauty of Christ. For this beauty a glad gratitude wells up his heart. Beauty is a garden gate through which the God of love ters with quiet footsteps into the soul of man. Beauty is the divine ribute that has been despised and rejected by a rather dull, utilitarian, orality-minded Protestantism. The popular conception of Christian char- ter has degenerated from the "beauty of holiness" to moral respecta- lity, well-called "one of the seven deadly virtues". There is about the eauty of holiness, which is a divine blend of purity and love, a spontaneity nd a serenity, a richness and a delicacy, that makes our moral respecta- lity look dull and cheap, a conventional imitation of the real thing.

The God of the gardener is not the Celestial Organizer of the execu- ve mind, nor the Supreme Judge of the legalistic mind, nor the perfect lathematician of the scientific mind, certainly not the Heavenly Grand- addy of the sentimental mind. He is the Divine Gardener, in love nurtur- ng life that it may at last flower into the wonder and beauty of per- ected human personality. Man is but a humble assistant, an animated oe or watering pot in his hand. It is God who brings results. "Paul lanted. Apollo watered. But God gave the increase."

This simple truth is all too easily forgotten. The great heresy of ur time, perhaps of every time, is Humanism; not the Humanism that alues man and seeks his perfection, for in that sense our Lord is the reat and eternal Humanist; but the prevailing Humanism which puts an in the foreground and pushes God into the background, and all too asily slips over into the utter secularism which is corroding the soul f contemporary man and like an acid eating the heart out of our civiliza- ion. Looking at the Church from the garden, removed from the bustle f ecclesiastical activity, there comes the disquieting conviction that the umanist philosophy of man's prime importance has eaten deep into the ife of the Church, that man tends to think that he is the one who gets esults while God looks on from a distance and approves.

Our contemporary preaching, for instance, is over-occupied with the uman aspect of religion, man's behaviour, man's problems, man's achieve- nents, man's welfare, man's duty to the institutional church. Of the undreds of sermons which I have heard in recent years I can recall ew that set forth the wonder of God and his love and the joy of being ond of him. I have heard comparatively little that is vital about our ord as the Saviour of men and of the world. This theme, which domi- nates the New Testament and should dominate preaching in this time vhen men in their confusion and fear are seeking some way of salva- ion, has been quite subordinate. I have heard little of St. Paul's great heme that the Christian is a 'new creature', not the old social and eco-

nomic man polished off a bit, but a new kind of man in Christ. And i an age when the sins of hates and greed and violence are rampant i the lives of individuals, undermining the foundations of social order an threatening the destruction of civilization, I have heard nothing vit about repentance. Yet repentance is a first must of the Christian lif St. Peter, preaching on Pentecost to those who only passively share in the crucifixion of the Son of God, demanded first — repentance. Ye just out of a war that has crucified and still crucifies countless millio of the sons of God, a war for which we all bear some responsibility, th Church makes no demand for repentance. The Church has no real gosp for a world shattered by sin when it soft-pedals repentance and the nee of the divine Saviour. There is some strong and heart-searching preac ing in the Church, but most sermons are superficial in the sense that the never come to grips with the great realities of God and the soul, an they lack the note of divine urgency that the times demand.

Again, the Church has gone humanistic in that it has uncritical adopted the standards and methods of the contemporary world. In spi of St. Paul's warning, "Be not conformed to this world," the Chur has conformed to and been moulded by the spirit of the age. It is a age of big business, of elaborate organization, of eagerness for quic and visible results; an age of finance, of statistics, of mechanized me lumped together impersonally; an age in which the spirit of man is smothe ed by the machine and dominated by the organizational mind. The Chur has been subtly infected by all this. We tend to assess the work of th Church in the economic terms of organization, of office-hours and secr taries, of programs and printed matter, of committees and meetings. An the yardstick by which we measure success is statistics, numbers and pr perty values.

The apostles chose seven deacons to relieve them of serving tabl that they might give themselves unhindered to the ministry of the wor and to prayer. But when a modern priest gets a secretary or a committe to relieve him of serving tables, too often he does not use the release time for the further ministry of the word and for prayer, but at on looks around for more tables to serve, more organizational activities an meetings. He just multiplies tables. The clergy are in danger of b coming male Marthas, cumbered with much serving. The supper in th parish house tends to supplant the Lord's Supper at the altar, and th directing of the organization tends to become more important than th preaching of the word. Some organizational activities are necessary, an may be effective means for spiritual ends. Granted. A committee ma be a channel for the activity of the Holy Spirit, but rarely is. A paris house may be a house of God, but usually is just a club-house for th pleasant activities of the respectable. A parish supper may be a veritabl agape, but usually is just a money-making scheme in which people ge a good meal at a reduced price at the expense of over-tired women. Bu whatever organization may be necessary, the laws of diminishing return holds. The point is soon reached where the results do not justify th

expenditure of time and effort. Far too much of the energy of the Church, especially of the clergy, is being drained off from the real work of the Church into secondary and comparatively unimportant things. It is much easier, of course, to run organizations than to give oneself to the exacting work of the ministry of the word and to prayer and to the real cure of souls. Here is, perhaps, the greatest temptation that comes to the clergy, to spend time and energy in the routine of organizational activities and be deceived into thinking that they are doing the work of the sacred ministry. Such activity may even act as an opiate that dulls the soul of its lack of a passionate, whole-souled devotion to God and to his kingdom. It is, perhaps, for this reason that, in spite of humming activities, an atmosphere of spiritual ineffectiveness pervades the Church, that our Church services, while dignified and liturgically correct, lack fire and the divine urge and settle into respectable, complacency, and that the Church makes so little appeal to men. Meanwhile, the weird, emotional sects, with little organization and less money, grow like wildfire.

It is evident that the highly-organized Church leaves the hearts of men cold and unresponsive. While adopting the methods of the world the Church has been losing its influence upon the world. While catering to the service of men it is losing its grip upon the hearts of men. There is a widespread opinion that the influence of the Church upon the contemporary world is steadily declining under the impact of secularism, not only pressing without, but corroding within. No juggling of statistics can hide the fact. Organization flourishes. The life of the spirit withers. For we have put man and his interests in the foreground and pushed God into the background.

The turnover of people who hopefully try the Church for a while and then drift away is appalling. There is a wistful longing for something deep and meaningful which the Church does not seem to give. There is a 'lost radiance of the Christian religion' which we seem unable to recapture. The 'celestial fire' in the Church smolders. Or, to go back to the garden analogy, our parishes have become too much, not gardens for the growth of people into wholesouled faith in God and into the beauty of holiness, seedbeds for the spread of the saving word of God, but well-organized religious clubs for the respectable. The publicans and sinners, whom our Lord loved and who came to him, avoid the Church. They seem to sense that the respectable Church does not really care for them and has nothing for them. Countless people, who in this age of confusion and fear, are asking in their hearts the old gospel question, "Why must I do to be saved?", go for help, not to the priest, but to the psychiatrist.

Modern man, who has gone humanist and become satisfied and almost insolent in the pride of his scientific achievements and his material property, now feels the foundations of life slipping beneath his feet, and wonders why. In the face of the appalling problems that beset him he feels an increasing sense of failure and helplessness and futility. There is no solution by way of the human approach to the problems with which

he is secretly wrestling. For our modern failure is spiritual. It roots in our loss of God as the dynamic of life and in the fading of our vision of the kingdom of God. But man's need is God's opportunity, and therefore the Church's opportunity. Men must have God if life is to be meaningful and satisfying; and they can find God and be found of him not through organizations and committees and campaigns and form letters, but only through the warm contagion of God-filled persons. "Lord revive thy Church, beginning with me." The whole-souled faith of the Christian in whom God is at work and his loving concern that others may find the power and joy of Christ is the only evangelistic propaganda that is effective. Too long have we been vainly trying to substitute humanistic methods. If we are going to win people afresh to the faith and fellowship of the Church and to a vital religion that will reorder their lives and give promise of a wholesome social order, we must make God in Christ so real and satisfying and all-important that men find in him what they need and in their hearts really want. We must bring the living God back into the foreground into the place that man has usurped.

The God of the gardener is not the Celestial Organizer of the executive mind. He is creative, redeeming, renewing love working for a responsive love, like the plant turning to the sun, a love which shall flower into the beauty of holiness. "Consider the lilies, how the grow They toil not . . . and yet!" Less time given to activities and more to the word and to prayer. Less interest in the practical and more in the mystical. Less concern for budgets and programs and more for the souls of men. Less time spent in rushing about the country to attend committee meetings and more spent in walking with God in the garden. So there may come something of the serenity and utter confidence in God which marked our Lord's attitude and which may help put a more spiritually contagious and effective quality into the real work of the Church.

The Town Meeting

Dear Sir:

I'd like to address this letter to Mr. Henry C. Drowell whose letter was printed in the February issue of Crossroads in order to set the record straight in regard to some statements of this gentleman.

I happen to be one of those strange breed of souls who is trying to combine the best knowledge available from modern scientific agricultural methods to the needs of rural people, both in their spiritual life and economic needs, right now as extension worker and graduate student in the Vegetable Crops Department at Cornell University. Since one of my main interests in agriculture at the present time is in improving the production and marketing of carrots, I was struck by Mr. Drowell's statement that cutting the tops off carrots makes them wilt more easily. In storage or transport at low humidity, any carrot will wilt. The tops provide an abundant leaf surface area with thousands of minute pores called stomata which per-

mit the rapid evaporation of water from the root. When the tops are removed the area of evaporating surface is greatly decreased. The carrots are placed in film bags to keep the humidity high, thus further preserving the quality of the roots. If Mr. Drowell would check the market quotations issued by the U.S.D.A., he would see that carrot prices to the consumer have been considerably reduced due to these market practices, in addition to a preservation of quality.

Too often I find that very well meaning people criticize improvements in production and marketing methods of food crops because they are ill informed as to the motives behind the change and the benefits from certain changes.

I would certainly be in agreement with any effort to get our rural people to grow more of their own food commodities, either plant or animal, not because of being gyped in the food stores but simply because there is no substitute for fresh produce nor is there any substitute for the spiritual richness which comes from tilling the soil.

Whether we like it or not, agricultural production is changing in the U. S. More food is being produced by less farmers in larger unit operations each year. We must minister to the operators of these large farms and to their labor and the processing workers of these crops. In most cases the processing operations are centered in villages and cities. These people, many of whom are migrants, need the ministry of those familiar with the problems of agriculture and the spiritual needs of individuals, as well. In the meantime, because of increased production efficiency on the farms, much land in heretofore rural areas is being sold for home sites, creating a tremendous new ministerial load for rural ministers, who must now meet the needs of people who work in the cities and want their social and religious lives in the country. The Christian message is the only integrating message there is for these people and their changing lives.

If any of the readers of Crossroads are bothered by other agricultural practices on food crops as practiced today, I shall be glad to dig up all the facts I can get to clear up their thinking. Thank you.

Sincerely yours,
Stephen Fish

—oOo—

Samuel Johnson said: The main of life is indeed, composed of small incidents, and petty occurrences; of wishes for objects not remote, and grief for disappointments of no fatal consequence; of insect vexations and are heard no more; of meteorous pleasures which dance before us and are dissipated, of compliments which glide off the soul like other music, and are forgotten by him that gave and him that received them. Such is the general heap out of which every man is to cull his own condition.

Music in Town and Country

On January 21st, the Western Extension Center, N.T.C.C.I., sponsored a one-day music institute for town-and-country churches at St. James Church, Payette, Idaho. Organists, choir directors, choir members and clergy of fifteen churches from the districts of Idaho and Eastern Oregon were present. Faculty members for the day were Mr. Norman Mealy instructor in Church Music at the Church Divinity School of the Pacific Mr. C. Griffin Bratt, organist at St. Michael's Cathedral, Boise, and professor of music at the Boise Junior College; and Mr. Marvin Trigueiro organist at St. Luke's, Weiser, Idaho, and instructor in music and drama at the Weiser High School. The following schematic notes are the effort of an amateur secretary who attended:

I—The Rationale of Church Music

A. Music and worship—what are we talking about?
   1. Nobody would say that music is essential to worship. Silence is often more beneficial in bringing one closer to God.

B. How is music used in the Episcopal Church? Our music is special.
   1. Music must be functional. We should ask why we are using it, and could we do without it. If it is not performing a function, we had better reexamine our reasons for using it.
   2. Music must be congregational:
      a. Liturgy means 'work of the people'. We destroy this when the choir makes the congregation sit and listen to them.
      b. Participation of congregation is actually more a basic premise of our church than those churches that consider themselves 'congregational'.

C. What is the basic material:
   1. Prayer Book—COMMON, or universal to all Episcopalians.
   2. Hymnal—Also COMMON. Gives sense of participation and helps us to be concerned with all other Christians through history. Destroys localism.

D. Prayer Book and Hymnal fit together and interchange (i.e. — many hymns are good prayers.)
   1. Choose hymns for the occasion at specific church and specific service.
   2. Choose for the time in the Christian year.
   3. *Example*: Environment of different members of congregation plus place in the church year = a functional hymn
   4. It is the minister's duty, with assistance as he designates, to choose the hymns.

E. Weddings and Funerals:
   This is a point of concern in our Church. Joint Commission on Church Music has two pamphlets with suggestions. To aid in the solution of the problem of music for these occasion, we must

agree and understand what each service is:

1. Weddings:
   a. Family context — two families present their children before a congregation of the family of the church to be joined by God. Can't get away from the family context.
   b. It is a congregational service, and should be like other services of the prayer book.
   c. Subject of taste. We can argue for correct music from the standpoint of liturgy and function (i.e. Lord's Prayer should not be sung as a solo before service. It is a congregational prayer within the service.)
   d. Sentimentality and tradition raise problems . . . don't want to hurt too many people. *Example*: The bride wants a soloist. Perhaps he could be asked to sing at reception.
2. Funerals:
   a. Not a service of sentimentality and sorrow. It should be a service giving strength to the living—has a lot of power.
   b. Should encourage the use of choirs in funeral service to add this power.
   b. Should encourage the use of choirs in funeral service to add this power.

F. Pastoral problems of education congregation to correct music:
   1. Marital counselling sessions are good opportunity to discuss wedding music.
   2. In the case of funerals, it requires long standing educational program.
   3. Suggestions for solos for both are in the Commission pamphlets. And Hymnal contains many good suggestions.

G. Preludes, Postludes and Anthems:
   1. Many have been written by first rate composers. We have sadly neglected them.
   2. Anthems give the church the chance to hear first rate music. Here the choir acts as a minister of sorts.

H. Choir director is responsible for making suggestions. The rector has the pastoral duty to educate the people.

II—Discussion groups on Particular Problems:

A. Group 1; Mr. Mealy:
   1. Membership and recruitment ideas:
      a. Set a date to reach goal.
      b. Plug choir as service organization of the church. It has advantage of intimate relationship to services, and close group cooperation.
      c. Positive function of allowing and encouraging the choir to do things together. Increases group feeling.
   2. Attendance—mandatory with large choirs.
      a. In small church situations, you must be flexible.
      b. No hard and fast rules of attendance can be used, or you

will lose choir. Must go by individual situation.

3. Starting a choir—one idea:
   a. Ask a group of people to sit together in church, not in stalls. They feel less self-conscious about being so few in number.
   b. Set aside one Sunday a month when choir will sit in chancel.
4. Should director direct anthems? Yes, if he can do so inconspiciously.
5. Authority of director should be established by rector or vicar

B. Group 2: Mr. Bratt:
   1. Funerals:
      a. Requests of peripheral people in parish are difficult to discourage, and education is difficult here. Could resolve by playing more sentimental tunes but not singing them.
      b. Who are really greats of church music? We have neglected such early men as Purcell and Merbecke.

C. Group 3—Mr. Trigueiro:
   1. Attendance:
      a. Particular problem with getting teen-agers to rehearse.
      b. If few show up on Sunday, spot them throughout congregation.
   2. Hymnal anthems are most successful with small choirs.
   3. Should verses be left out of long hymns? The verses marked with * are most easily eliminated. Otherwise, you spoil the train of thought of the hymn.

III—The Use of the Hymnal:

A. Sources other than the hymnal? When there is music in the hymnal for the occasion, use it. It is the *common* hymnal.

B. General principles of anglican chanting:
   1. Parallel ideas on either side of *. A chant is divided into two halves because a psalm is divided by * into two halves. There are variations of this. i.e. 625 is a double chant.)
   2. // equals *. First half of verse is over.
   3. The dot encloses, with another symbol of pointing, two syllables to be sung on one note.
   4. Dark letters are used for opposite effect to dot. Stretch one syllable over two notes.
   5. If there is a musical stress, it should coincide with the stress in the spoken sentence. (i.e. "in the strength of our salvation.")
   6. The notes of a chant tune have no time value of their own. There is no fixed rhythm.
   7. Breath and pause should be taken at the end of a line. Beware of too long a pause at commas within line. (i.e. "for he commeth, for he commeth.")
   8. How to train a choir to chant.

a. Have choir read words, then read in monotone, then sing in melody.
b. If you are trying to correct poor chant habits, it would be wise to start on a new tune. Invite congregation to practice with you before or after service.
c. Help the congregation by singing in unison, or at least start in unison.

C. The sung "amen."
1. It should never follow a spoken prayer.
2. It should not be accompanied by organ.

V—The Function of the Organist

A. Who is boss when authority is divided between organist and choir director?
1. No set rule. Often one who can make the loudest noise is.
2. If a person is given the authority, but does not have the experience and education to carry it out, the authority will be disputed.

B. Functions of the organist.
1. Create the mood for worship.
a. We are handicapped by inadequate instruments.
b. The last thing in importance in the church seems to be the music. Low budgets, etc.
c. Make people aware of their musical needs. Pick good anthems, etc.
2. Tie the service together.
3. Adjunct to the choir as support.

C. Choral preludes can be found in, "80" Choral Preludes of the 17th and 18th Centuries," published by Peters, edited by Keller.

D. Late development of the organ in Episcopal Church.
1. Calvinism in Scotland may have been a factor.
2. 1807, first organ in Presbyterian church in Scotland. England missed out on 300 years of development.

E. Criteria of good Church music.
1. Taste is important factor in which tune to use for a hymn.
2. Musical stresses should coincide with stresses in words.
3. Harmonic simplicity.
4. Simplicity of tune. Congregation must be able to sing it.

V—Music Laboratory

A. Morning and Evening Prayer are basically the same service.
1. Hymns and anthems may be sun before and after any office, and also before and after sermons.
2. The sung or said prayer outside before the service is often considered the prayer for the choir, who have had no opportunity to pray.

B. Structure of the service.
1. Sing praises to God in psalms, etc.
2. Instruction—1st Lesson from Old Testament

2nd Lesson from New Testament

3. Respond with affirmation of faith, Creed.
4. Kneel to pray together or commonly.

C. Choral Service.
1. Two series of numbers.
a. 601 — Ferial Preces — meant for whole congregation in unison.
b. 602 — Festal Preces — sung by choir answering in four parts.
2. Sung collects are usually fixed. In some places they are left out in penitential seasons.
3. Service may be sung beginning with versicles and responses.
4. Say closing prayers, and *say* amen.

D. Sung services are not good without the acceptance of the congregation. They often seem out of place in small church. They originated in cathedral to allow priest to be heard.

E. Holy Communion.
1. The opening collect is spoken. The word "said" in the rubrics does not *always* mean "not sung."
2. Four Complete Communion Services
a. Merbecke — earliest man to put music to new English liturgy.
b. Healy Willan — service is accompanied, but in unison.
c. Oldroyd — service is meant for adequate choir, but not for congregational singing.
d. 12th Century Plainsong — It can be learned if congregation is singing service weekly. It is not to be accompanied.
3. Alternatives to these services can be found in back.
4. Stick to one service, complete in its style.
5. Gloria Tibi — spoken before spoken Gospel, sung before a sung Gospel.
6. Sursum Corda begins a new section of service, and the end of penitance. Transition, therefore, is joyful. Melody has always been the same. Music should continue *to* Sanctus.
7. Difficulty in matching Sanctus to what priest has sung. Merbeckes can begin where he leaves off.

VI—Hymn Sing

A. Some 'tricks' for hymn-singing.
1. Could try singing hymn in round style.
a. 165.
b. 599, antiphonally by measures, etc.
2. Helpful to introduce new hymn by using it as an anthem.

B. Tempo of hymns is relative.
1. Timing depends on:
a. Character of hymn.
b. Extra-musical conditions.
1) Size of church.

2) Size and age of congregation
3) Technical facility of organist.

2. More hymns should be sung in cut time than we realize.
   a. Choralles of 16th, 17th, and 18th Centuries are notated for cut time.
   b. 19th Century hymns are almost all 4/4.
3. Organist should sing along with hymns to observe commas and inflections, etc.

C. Little hymnbooks are disadvantage with some hymns, for words have to be juggled, etc.
D. Most congregations cannot take changes in key between verses of hymns. It takes away from strength of words and intrudes on the service.
E. Volume modulation should be in accord with meaning of words.
F. There is a natural pause, varying with size of group, at the end of stanzas. It need not be invented.
G. Marching.
   1. Don't make your choir march in step.
   2. Production number entrance is wrong, for it is not an important part of the service.
   3. Mealy prefers that choir start hymn after they are all in place. Come down aisle during last line of prelude, or during playing of a verse of the hymn.
   4. With a small aisle, get in as soon as possible, and leave as late as possible.
   5. Remember that the choir is a support for the congregation. This cannot be done if choir is in bock of church, or coming down the aisle singing in four parts.

Homestead Thoughts

by

JOHN AND HELEN PHILBRICK

THE backyard gardener, be he layman or clergyman, who reads current publications finds himself caught in a squeeze. "Glamour articles" nake gardening look like a simple pasttime which one tosses off in one's pare minutes without even having to make an effort. Farm papers and eal farmers' magazines, on the other hand, are full of lamentation and oreboding: drought, falling prices, government interference — all suggest depressing prospect for the farmer and his family.

It seems to us that this is the area where the minister with a backard garden may be in a unique position to learn, to comprehend and, hen, to interpret.

In the first place, everyone is aware that since the end of World Var II there has been an increase in building all over the United States. At first, it was principally noticeable that some cities were growing out

into their suburbs. Industries moving out into the outskirts have r sulted in housing developments. New four-lane highaws have been bu to connect cities and to facilitate safe travel from place to place. A of these developments are necessary and good.

There is, however, another side to this "progress" which thinki people must stop for a moment to consider. How many acres of ferti farmland have been "lotted up" and made into housing developments? Ho many times have four-lane highways cut through farms, resulting divided acreage or forcing the farmer to leave his farm? (The argume that he gets cash value for it is small compensation for a lifetime of livi on the land.) Because we have plenty of land in America, we are n alarmed by these manifestations. We think we can move further we "out into the wide open spaces" for our farmland. But there are no long any wide-open spaces that are decent for farming. They were already us years ago. Worst than that, much good land that used to be farmed now in dust-bowl areas. Instead of feeling optimistic about movi further west we should realize that our nation is contemplating larger a larger "company farms" where the small farmer, or the man who lov the land, will be at the mercy of big business and its practices.

Now, in the Episcopal Church we have few people who feel th trend directly affecting their lives. Not many of our laymen are sma farmers who begin to feel their security threatened by growing cities by governmental agricultural policies and taxes. And yet, we cann help seeing our neighbors one by one leaving the land, seeking mo lucrative jobs in the cities. A once-rural congregation in a crossroa church gradually finds its same personnel no longer farmers and hous wives, but automobile mechanics and sales-ladies. The boys and gi who grew up on the land are prepared in public schools to becon chemists or salesman or secretaries or experts in electronics. Farming left to the minority.

But man was made to live on the earth and every fiber of his bei vibrates with response to the air, the water, the warmth of sunshine a the components of the soil itself. If man is to avoid increasing restles ness, insanity, illness, delinquency, and all the other signs of degenera he must again find his balance in his relation to the earth, the sun a the stars.

It is already apparent that this is exactly what he is doing. spite of the gloom in the farm papers, with more intestinal fortitude tha the glamour articles call for, people everywhere, in housing development in city blocks, in suburbs, are turning to their backyard gardens. Th seems to be a kind of intuitive "therapy" which human being have di covered for themselves without even having made a conscious effort t diagnose their trouble. The tremendous increase in members of such grou as the Federated Garden Clubs of America is a documentary proof tha this is a considerable trend in the United States.

We believe this is a wholesome and an important therapeutic tren which the spiritual leaders of the nation should recognize and encourage.

(The Roanridge Homestead maintains an advisory service — if there any area where we can be of help in interpreting the relationship of e clergymen to his garden and to his parishioners through their mutual ardening interests.)

Easter Acrostic

by
RAYMOND L. HOLLY

—ARLY in the morning the first day of the week" (St. Mark 6:2) Lord's tomb was found empty. This Easter we may render homage to our risen Lord in the morning. We can find him at the

A—LTAR where he has promised to be with us always, and where the great drama of his triumph over sin, Satan and death is re-presented.

—AVIOUR we call our Lord Jesus Christ, for he overcame death and saves us from sin. After meeting the forces of Satan in combat, Christ

T—RIUMPHED over them in his Cross. There is no Easter without the Cross, nor is there a Cross without Easter. His triumph has meaning for time and

E—TERNITY — for time, because it brings victory in our lives over sin, and for eternity because he is eternally at the Father's right hand. His

R—ESURRECTION from the dead is a sign of his triumph over everything that opposed him, and a pledge that he will raise us at the last day.

--person only is your responsibility — yourself. See that one follows our Lord and receives his resurrection life.

0—lepers did not return to thank our Lord, when ten were cleansed. Our Lord said to the one who returned, "Where are the nine?" (St. Luke 17:17.) Take heed that our Lord does not ask where you are.

5—of the virgins in the parable were wise, and five were foolish (St. Matt. 25:2). Imitate the wise ones and be prepared to meet our Lord —preparing yourself by prayer, by Sacrament, by reading of the Scriptures.

6—days are left in the week after Sunday, and 51 Sundays are left after Easter. Train yourself to serve our Lord throughout each week and through each year.

The Rev. Raymond L. Holly, vicar of churches in Paxton, Onarga and Watseka, Ill., made his Easter letter in the form of the above acrostic. You might want to file it and 'pick' his brains in 1957.

YOU ARE THERE

by
DARGAN BUTT

Thirty Years Ago:
From the Rural Messenger, May, 1926 — Editorial

"One of the great things that we must remember in the Rural Work is The Rural Worker must FEEL THE GREATNESS OF HIS TASK . . . He must feel, and know, that there is no work under the sun more important than his work . . . In conversation, in writing, and in many other ways we feel that many

engaged in the work do not have this in mind. We must have the vision before we can feel it. The task is just so big that it is hard to take it all in. No work is of more importance."

Twenty-five Years Ago:
From the Rural Messenger, July, 1931:

A note of appreciation from Dr. Carl C. Taylor, noted rural sociologist and economist: "I want to subscribe for the Rural Messenger. I saw that publication for the first time at the Rural Minister's Conference at Nashville, Tenn., and was very much impressed with the type of thing it is doing. Those issues which I saw contained very worthwhile data and even more worthwhile viewpoints. I hope that it will have very wide circulation, not only among rural ministers, but among other rural leaders everywhere."

Twenty Years Ago:
From the Rural Messenger, May, 1936:

"Rural Conference Held in Diocese of East Carolina" — The Rural Workers Committee, appointed by the department of Missions and Church Extension of the Diocese of East Carolina, held its first conference at Holy Innocent's Church, Seven Springs, March 29th. The conference was presided over by the Rev. Leon Malone, with the Rev. James D. Beckwith as secretary. The subject for discussion was "Confirmation". Talks were made, and discussion followed, on the following sub-titles: "Recruiting Candidates for Confirmation" by the Rev. W. R. Noe; "Training Candidates for Confirmation" by the Rev. Harry Jackson; and "After Confirmation, What?" by the Rev. John Hardy. The conference was closed with the benediction, by the Rev. A. C. D. Noe, rector of Holy Innocents.

Five Years Ago:
From Crossroads, May, 1951:

BEAUTY

Beauty is seen
In the sunlight,
The trees, the birds,
Corn growing and people working
Or dancing for their harvest.
Beauty is heard
In the night,
Wind sighing, rain falling,
Or a singer chanting
Anything in earnest.
Beauty is in yourself
Good deeds, happy thoughts
That repeat themselves
In your dreams
In your work,
And even in your rest.

by E-Yeh-Shure (Blue Corn)
Pueblo Indian

OVER THE COPY DESK

A "Flying Squadron for Vacation Church School" is being planned out in Idaho. The plan calls for some five high-school seniors or college freshmen, who have had three or more years of diocesan camp, to receive one week of training at a demonstration Vacation Church School in Payette. At this, they will be taught primarily how to lead recreation, how to seek out and register children in small towns, how to administer a V.C.S., etc., and then they, under the supervision of a priest and a woman worker, will work in three schools in the un-serviced and isolated areas of

e district. This year the "Flying Squadron" is scheduled to do its bit Bruneau, a small farming community off the beaten track in the south; Idaho City, a once thriving mining town which now has many "ghostly" aracteristics; and in Tendoy-Lemhi, a farming-Indian reservation area in the beautiful Salmon region. Miss Virginia Gesner, who recently nished her career of many years in Idaho, has run V.C.S. in these com-unities for several years and this is an effort to build on her work.

It is the hope of the district that five different young people can ake up the "Flying Squadron" each summer and, thus, over a period time, some vital trained lay-leadership should develop.

—oOo—

All of the rural field training centers have a capacity enrollment this mmer. A new problem has arisen in connection with the training pro-ram, due to the large number of married postulants in the seminaries. ncreasing numbers of the students have to take their wives and children the training programs and, quite often, the field placements do not have dging for families. Such problems, we suppose, are attendant to a de-eloping program.

—oOo—

We like the following bit of verse which appeared in the Saturday eview column of Bennett Cerf, that walking 'gold-mine' of sound gems or Church Bulletins:

On Limited Warefare

Don'tcha worry, honey chile.
Don'tcha cry no more,
It's just a li'l old atom bomb
In a li'l ole lim'ted war.
It's jest a bitsy warhead, chile,
On a li'l ole tactical shell,
And all it'll do is blow us-all
To a li'l ole limited hell.

—oOo—

The Homesteaders' effort on relating to nature in this issue, through ne art of gardening, reminds us that we have, finally and with great oy, discovered another way to get close to nature. It is the sport (we ould say 'art' here, too) of skiing. Thanks to the generosity of some anatical parishioners, we were loaned some skis, bindings, poles and the xings and, with the snow on the mountain to the north reaching a epth of 85 inches this winter, we took it up. There is a tremendous thrill standing on top of a mountain on a clear western day, with the tem-erature about ten below zero, and then "schussing" down a track. Of ourse, "schussing" is a gross exaggeration for that which we have ac-omplished so far but even if one makes it down to the bottom by fits, arts, bumps and crashes, it is still a great way to get close to nature — oth symbolically and physically.

R.W.F. Corrections

Mr. Archer Baldwin, Old Rectory Farm, Omemee, Ont., Can.

Wycliffe College, Hoskin Ave., Toronto, Ont., Can.

Rev. J. E. DeWolf, St. Paul's Indian School, Cardston, Alberta, Can.

Rev. L. G. McFarlane, R. R. 1, Mono Mills, Ont., Can.

Rev. John G. MacDonald, St. Mary's Vicarage, Wawota, Sask., Can.

Rev. George Martyn, Box 4, Meota, Sask., Can.

Archdeacon C. C. Phillips, 68 Renfew St., Pembroke, Ont., Can.

—oOo—

Change of Address

Miss Edna Eastwood, 3 Grover St., Auburn, N. Y.

Rev. George W. Degraff, 698 Greenleaf, Galesburg, Ill.

Rev. Richard C. Meintz, 1713 Milvia St., Berkeley, Cal.

Rev. Lamar Speier, 123 N. 10th St., Griffin, Ga.

Rev. J. C. Garrett, North Gower Ontario, Can.

Rev. W. E. Jefferson, Ship Harbour, N. S., Can.

Rev. N. C. Pilcher, St. Chad's College, Regina, Can.

Rev. Ralph E. Porritt, Arthur Ontario, Can.

Rev. S. E. Richards, R.R. 2, Watford, Ont., Can.

—oOo—

New Members

Rev. Richard M. Walkley, 20 Bright Ave., Fayetteville, Tenn.

Rev. F. F. Downing, The Rectory Athens, Ont., Canada.

Rev. J. Patterson-Smyth, Norwood, Ont., Canada

Rev. Canon T. W. Isherwood Kings College, Halifax, N. C., Can.

Rev. W. M. Bishop, St. James Rectory, Port Duffin, N. S., Can.

Anatole France wrote: Truths detected by the intelligence will ever remain sterile. The heart alone conceives dreams. It pours the water of life upon everything it loves. Seeds of good are sown in the world by the feelings. Reasons has no such power. Since I have followed over much the dictates of reason in my criticism of law and manners, my judgments will fall without fruit and will wither as a tree bitten by April frost. To help mankind, one must reject reason and rise on the wings of enthusiasm.

—oOo—

St. Francis de Sales wrote: The test of a preacher is that his congregation goes away saying, not "What a lovely sermon" but "I will do something".

—oOo—

If you are tempted to use the pronoun "we" in your sermons, Mark Twain has a word for you: Only presidents, editors and people with tapeworm have the right to use the editorial "we".

—oOo—

Josh Billings said: The only man who is fit to live in solitude is the one who is capable of adorning any position in society.

A SPIRITUAL BOND IN FELLOWSHIP

ether you are a clergyman or other church worker . . .

Whether you are a layman or woman . . .

Whether you live in country, town or city . . .

U HAVE A PLACE IN THE RURAL WORKERS' FELLOWSHIP

Through your membership in the R.W.F. you help promote local and ional fellowship and spiritual growth of all persons interested in town country church work.

You can join with us in our Cycle of Prayer, in which every member remembered in our private devotions upon a particular day several es a year.

You receive the best literature on the town and country printed today:

Through your membership you give the National Council, and its vision of Town and Country work, your support, advice, co-operation, d encourage them in their great task.

Through your membership you assist your Diocesan program for the ancement of the Church in its town and country areas.

Membership in the R.W.F. identifies you as being a person vitally erested in serving God in town and country areas.

JOIN THE RURAL WORKERS' FELLOWSHIP TODAY

Miss Constance Vulliamy, Treasurer
rkville, Missouri.

Please enroll me as a member in the R.W.F.

(_____) Regular Member. $3.00 annually.

(_____) Contributing Member. $5.00 annually.

(_____) Sustaining Member. $10.00 annually.

(_____) Patron. $25.00 annually.

ne dollar of each membership is for CROSS ROADS.

ame_____

ddress_____